

GENERAL LIBRARY
DEC 16 1920
UNIV. OF CHICAGO

The Classical Weekly

Published weekly, on Mondays, except in weeks in which there is a legal or a School holiday, from October 1 to May 31, at Barnard College, New York City. Subscription price, \$2.00 per volume.

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 28, 1918.

VOL. XIV, No. 9

MONDAY, DECEMBER 13, 1920

WHOLE NO. 378

American Classical League Publications

Order Nos. 1 to 11 from Professor Andrew F. West, Princeton, New Jersey.

Order No. 12 from Princeton University Press, Princeton, N. J.

Order No. 13 from the Atlantic Monthly, Boston, Mass.

Order Nos. 14 and 15 from Professor Charles Knapp, 1737 Sedgwick Avenue, New York City.

The prices include postage prepaid. Remittance must accompany orders.

1. **WHY STUDY LATIN?** Short papers by WILLIS A. ELLIS, Proof-reader in charge of the Proof-room of the Chicago Daily News. These brief, clear and interesting papers are written for American boys and girls, and their parents, from the standpoint of the experience of a practical printer in one of our leading newspapers. They are really a series of talks, given with the utmost simplicity, directness and cogency. They should be read by all High School pupils and by their parents. One paper is on the study of Greek and puts the reasons clearly in the briefest way.
Single copies, 5 cents, 5 copies for 15 cents, 10 for 25 cents, 50 for \$1.00.
2. **OUR NEED OF THE CLASSICS.** A vigorous, original and graceful short address by JOHN H. FINLEY, Commissioner of Education for the State of New York, at the National Classical Conference in Milwaukee, July 3rd, 1919. Very useful for general circulation.
Single copies 5 cents, 10 copies for 10c, 60 for 50c.
3. **GREEK IN ENGLISH.** A keen and witty pamphlet by REV. FRANCIS P. DONNELLY, of Boston College, revealing the surprisingly important part Greek plays in our present-day English.
Single copies 5c; 10 copies for 10c, 60 for 50c.
4. **CARMINA LATINA**, edited by Professor ROY C. PLICKINGER, of Northwestern University. Eleven simple Latin songs with music and one Greek song are included, —including "America" and "The Star Spangled Banner".
Single copies 10c; 6 copies for 50c, 20 for \$1.00.
5. **HIGH SCHOOLS AND CLASSICS.** By FREDERICK IRLAND, Reporter of Debates for the House of Representatives, Washington, D. C. A forcible and amusing demonstration by actual recent examples of the weakness in English of pupils who do not study the Classics. It should be read by every High School student.
Single copies 5c; 10 copies for 25c, 25 for 50c.
6. **THE CLASSICS IN BRITISH EDUCATION.** Official document issued in May, 1919, by the British Ministry of Reconstruction, urging the importance of classical education and advocating enlarged provision for teaching Latin and Greek in the schools "so that every boy and girl who is qualified to profit from them shall have the opportunity of receiving adequate instruction in them". It is a complete answer to the misstatements that Great Britain is "giving up" the Classics in her school education.
Single copies 10c; 5 copies for 25c, 15 for 50c.
7. **THE OLD HUMANITIES AND THE NEW SCIENCE.** By SIR WILLIAM OSLER, Regius Professor of Medicine in the University of Oxford. New reprint. This masterly address was delivered in Oxford, May 10, 1919, before the Classical Association of Great Britain. It is a review of the relations of science and the Classics with special reference to the domain of University studies, by a scientific thinker of exceptional eminence. Its philosophical sweep, historical and scientific knowledge, literary grace and candid spirit make it the most valuable recent exposition of the inner harmony of the highest scientific and classical education.
Single copies 25c, 5 copies for \$1.00. [Another edition in book-form, may be ordered from Houghton, Mifflin and Co., Boston, Mass.]
8. **RELIGIO GRAMMATICI**, by Professor GILBERT MURRAY, of the University of Oxford. New reprint. A lucid and admirably written sketch of the place and meaning of language and literature in human civilization, with special reference to the great rôle of the Classics.
Single copies, 25c, 5 copies for \$1.00. [Another edition in book form may be ordered from Houghton, Mifflin and Company, Boston, Mass.]
9. **THE STUDY OF LATIN AND GREEK AND THE DEMOCRACY**, by ALFRED CROISSET, Dean of the Faculty of Letters in the Sorbonne. Whoever wants to learn quickly what the Classics mean to France should read this clear, simple and graceful statement by a French authority of the first rank. His statement goes to the root of the matter and is of special value for America today.
Single copies 5c; 10 copies for 10c, 60 for 50c. [Edition exhausted. Out of print at present.]
10. **AN ENGINEER'S VIEW OF CLASSICAL STUDY**, by JOHN N. VEDDER, Union University, Schenectady, New York. The extensive practical engineering interests centered in Schenectady and his connection with our current engineering instruction give the author unusual opportunities for seeing what is the matter with engineering education and make more convincing his strong and aggressive plea for the Classics as essential to the best education.
Single copies 5c; 10 copies for 10c, 60 for 50c.
11. **WHY THE FULL LATIN REQUIREMENT SHOULD BE KEPT.** A statement from the Latin Departments of Mt. Holyoke, Smith, Vassar and Wellesley Colleges: a very timely collection of facts and arguments. One fact, for example, is that the marks of the College Entrance Board Examinations for the last ten years (1910-1919) show that the highest average records are held by the candidates in Greek, French, and Latin. The other subjects show lower averages.
Single copies 5c; 10 copies for 25c, 25 for 50c.
12. **VALUE OF THE CLASSICS.** A volume of about 400 pages containing the statements of President Wilson, Ex-President Taft, Theodore Roosevelt and nearly three hundred other eminent Americans, together with statements from France and Great Britain, in behalf of classical education. Also for the most complete recent statistics on the subject. Orders for this book should be sent to the Princeton University Press, Princeton, N. J.
Single copies bound in boards \$1.00; in cloth \$1.50.
13. **THE ASSAULT ON HUMANISM.** By Professor Paul Shorey, of the University of Chicago.
Single copies 60c
14. **THE PRACTICAL VALUE OF LATIN.** A pamphlet of 40 pages, giving endorsements of the classics by lawyers, doctors, engineers, men of business, etc.
Single copies 5c; 50 cents per dozen. Larger quantities at lower prices.
15. **THE TEACHING OF ENGLISH AND THE STUDY OF THE CLASSICS.** 16 pages. A fine plea for the Classics by a teacher of English.
Single copies 5c; 25 cents per dozen. Larger quantities at lower prices.

Chosen by Referendum Vote

After a thorough examination of practically all beginning Latin texts on the market COLLAR AND DANIELL'S **First Year Latin (Revised Edition)** was selected on a referendum vote of the Department of Classics at the Boys' High School, Brooklyn, N. Y.

Dr. Ernst Riess, Chairman of the Department, writes, May 28, 1920:

"We have now been using the COLLAR AND DANIELL'S FIRST YEAR LATIN, REVISED, for one year with our first-term Latin classes and for one term with the boys of the second term. Our teachers express themselves as satisfied with the book. Its special features of excellence are, of course, its conformance to the State Syllabus in the matter of vocabulary, its simplicity of presentation, its stories, and its wealth of illustrations. Teachers of resource find the stories a fine material for the stimulating exercise of Latin conversation. Even those among us who do not believe in the speaking of Latin, praise the stories for their intrinsic interest and for the enlivening and stimulating effect upon the student. Certainly the book presents a welcome relief from the exclusively Cæsarian type which has been the vogue heretofore. And yet it prepares as well for the reading of Cæsar as that type ever did".

GINN AND COMPANY

70 Fifth Avenue
New York

PLACE'S BEGINNING LATIN makes the right kind of impression on the pupil because it at once shows him that Latin is a vital force in his own language—English. It gives interesting and novel "helps" in his studying. It does not merely hint or suggest to the pupil the very human and pulsating life of ancient Rome—it imparts it directly to his imagination and understanding.

*This beginner's book makes the pupil
more desirous of learning Latin*

BEGINNING LATIN—By PERLEY OAKLAND PLACE, Litt.D.
416 Pages

AMERICAN BOOK COMPANY

New York

Cincinnati

Chicago

Boston

Atlanta

The Classical Weekly

Entered as second class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 28, 1918

VOL. XIV

NEW YORK, DECEMBER 13, 1920

No. 9

GREEK IN THE HIGH SCHOOLS

Since students in our High Schools who are minded to study Greek have to meet opposition from various quarters—their fellow-students, teachers of other subjects, their parents, kinsmen, friends, and mere chance acquaintances—a word or two as to ways of strengthening them in their purpose may be of service.

To every High School student who thinks of studying Greek, teacher or friend might well put this question—'In trying to reach a decision whether you shall or shall not study Greek, whose advice shall you heed? Shall you take the advice of those who, however much they are seeking or think they are seeking your interests, know nothing at all of Greek, because they have never studied it, or, if they did study it, have not profited by its study, or shall you listen rather to those who have studied Greek, who know it, who love it, who have found in it comfort, help, strength, who know, from years of experience, that they are better men and better women because they have given of their time and of their minds and souls to Greek? In a word, shall you follow the guidance of the inexperienced and the expert in Greek, or shall you here, as you do in all other affairs of practical life, trust only the expert'.

Again, teacher or friend might say, "If some one tells you, 'Oh, I studied Greek, but I am sorry I did it, because I got nothing out of it', shall you not ask him or her one or two questions? Shall you not say to him or to her, 'What did you *put into* the study of Greek? How much of yourself went into the study of Greek? In trying to get the wealth that is in Greek, did you remember the true saying that to bring back from India its wealth one must take that wealth to India with him when he goes thither?' Shall you not also say to him or to her, 'How do you know you got nothing from the study of Greek?'". It would be well to tell to the student the case of Ben Hur, as pictured by Lew Wallace. When Ben Hur was a galley slave, he saw in his daily experiences nothing but misery, nothing but the negation of all the hopes of his life. But later, when, in the chariot race, the Roman leaned over and cut with his cruel lash the Arab steeds of Ben Hur, then—just because he had been a galley slave—Ben Hur could keep his footing on the madly swaying car, and had the strength of hand, fingers, and wrist needed to control his frightened steeds, subjected for the first time in their lives to cruelty.

What will the expert tell the pupil who is minded to study Greek? He will tell the pupil that Greek is in itself a beautiful and wonderful language, and that, in

this beautiful and wonderful language, there is to be found the greatest literature the world has ever known. Into that literature in the three years of a High School course in Greek the student can make much progress: in that time he can get a knowledge of Homer, the earliest and the greatest poet of our Western civilization. He can read something of Xenophon's story of the retreat of the Ten Thousand, a retreat that paved the way for one of the most important events in the history of the world—the conquests of Alexander the Great—by showing that into the great, mysterious Persian Empire, which the Greeks had thought unconquerable, it was possible for Greeks, in small numbers, to make their hostile way, safely. And then, if the student enters College, he can go on to the wonderful dialogues of Plato, and the great productions of Greek tragedy, Greek comedy, Greek oratory, Greek history.

All this makes the study of Greek in itself, if it led to nothing else, well worth while, for the student would have, in his own mind and heart, inseparable from himself, and therefore never to be lost, while intellectual life endures, high thoughts of lofty minds, to be his unfailing comrades, whatever life might bring on the material side. Such a pupil could say of his Greek books and the ideas that had come to him through them, what the poet Southey said of his books:

My never-failing friends are they
With whom I converse day by day.

But the study of Greek means far more than this. It affords a means that nothing else offers, or at least offers so well, of understanding all the later intellectual history of mankind. The Greeks profoundly influenced the intellectual and the aesthetic life of the Romans; to the Romans they brought, as they have to the world ever since, an understanding of beauty, in language, in literature, in architecture, in sculpture. Even to-day, in the domain of beauty, the world looks to Greece for instruction and for models. When Germany, at the end of the eighteenth century, began at last carefully to study Greek, the intellectual life, the real intellectual life, of Germany began; through their study of Greek and through nothing else the Germans became, during the nineteenth century, the intellectual leaders of the world, and through that study they gained the inspiration which enabled them, for the first time, to develop a German literature. So much life is there still in the language and the thoughts of the Greeks of many centuries ago—in a so called 'dead language'.

The study of Greek, the language and the literature, helps us as nothing else does or can to an understanding

of our own language and our own literature. This is, of course, a familiar point, and I shall not dwell on it here. I shall merely reprint here, in modified form, a paragraph which may help to bring home, forcefully, the large rôle played in our every-day life—of work and pleasure—by words of Greek and Latin origin (some interesting results might be obtained by setting this paragraph for analysis and comment before two groups of pupils—one that had studied Greek and Latin faithfully, and one that had not):

Many of us go to School or to College or to the University. We study there arithmetic, geography, physics, physical geography, geology, biology, grammar, science, literature, poetry, etc. For recreation, we go to the theater and witness the drama, played by actors, and often enjoy the dialogue, or we go to the 'movies', remembering, doubtless, that the movies depend on photography. Sometimes we go to the opera, and enjoy the music, rendered by an orchestra or by a chorus. In business we use the telephone and the telegraph or the dictaphone; at home we have phonographs. When we are dying, the last things we have to do with are a doctor and medicine; when men are dead, they are laid away in a cemetery, or are cremated.

Lastly, not only does the study of Greek help us to a Life, that is to a life enriched by contact with the thoughts of great minds greatly expressed in a great language, but it helps us to a living. In plain English, the study of Greek is a distinctly practical thing, in the narrowest sense of the word practical. One power every individual needs—the power of self-expression in language. The more he has in his mind in the way of important thoughts, the more he needs the power of putting into language those thoughts. Nothing will aid so much to a practical mastery of English for practical purposes, and for the higher purposes of the higher intellectual life as the study of Greek; nothing will even approach the value of Greek here, save the value of the study of Latin. Here, again, it is wiser to trust the declarations of those who know, because they have studied Latin and Greek, and have profited by the study, than the say-so of those who know not Greek.

To sum up, the study of Greek, begun in the High School, and carried on into College, will afford fine delights and substantial aid in practical life; it will contribute both to a living and to a Life. Even if the study of Greek is not carried beyond the High School, its study there will pay, in both the fields differentiated above—a living and a Life.

C. K.

THE ITALIC LANGUAGES

The early Romans were surrounded by neighbors whom they regarded as foreigners, and who certainly differed from the Romans in language. Whether they differed also in race is a question of more difficulty and, in a way, of less importance¹, for national spirit readily

disregards differences in race, while a single race is often divided between several nations, especially if the several nations speak different languages. The most important of these foreign-speaking neighbors were the Greek colonists scattered along the coast to the Southeast, the Etruscans just across the Tiber to the West and the North, and a large number of peoples in the interior of the peninsula who spoke languages closely related to Latin itself.

The languages of this latter group, including Latin, are known as the Italic languages. In the fourth and the third centuries B.C., they occupied most of central Italy. Oscan was spoken in Samnium, Campania, Northern Apulia, Lucania, Bruttium, and, for a while, in the Sicilian city of Messana. North and Northwest of the Oscan terrain and Southeast, East, and Northeast of Rome were spoken Paelignian, Marrucinian, Vestinian, Volscian, Marsian, Aequan, Sabine, and some other dialects. In the immediate vicinity of Rome were spoken Praenestine, Lanuvian, and other dialects of the Latini, while a few miles to the North of the city, surrounded by Etruscan territory, was the dialect of Falerii which we call Faliscan. The northernmost member of the group was Umbrian, the language of Umbria.

That the Italic languages belong to the Indo-European family has been clear ever since the existence of that family was first recognized; but their precise position among Indo-European tongues has been the subject of controversy. It was long supposed that Greek was the nearest relative of Latin. Two causes led to this view. In the first place, Greek and Latin had long been coupled in men's thoughts as the classical languages. The feeling that they naturally belonged together was reinforced by the observation that in many respects the Graeco-Roman world had a homogeneous civilization, and, in particular, that Latin literature is, in large part, a continuation of Greek literature. In the second place, there is no doubt that Greek is more similar to Latin than is any other known language. The former consideration of course has no real bearing upon the question, and we can now see that the similarity between the two languages is not of a sort to argue a peculiarly close relationship.

One reason why Greek and Latin stand alone as representatives of their type is that we have no extensive remains of other related languages at the same stage of development. If we had, for example, Germanic documents from the second century B.C., they might appear almost as much like Latin as Greek does. At that date we should probably find *o* and *ā* occurring in Germanic in about the same places as in Latin and Greek, and the vowels and the consonants of final syllables would still remain much as they had been in Indo-European. The Germanic word for 'water' would probably be declined in the singular *ahwā*, *ahwās*, *ahwāi*, *ahwām*, while Latin has in the corresponding cases *aqua*, *aquae*, *aquae*, *aquam*. The Germanic word for 'when' would be *hwom*, the equivalent of Latin *quom*.

¹I must add that the terms 'Indo-European' and 'Italic' are linguistic terms. They do not properly refer to any race whatever, and the use of them by ethnologists can only darken counsel.

But the chief reason for the similarity of Greek and Latin is borrowing. As everyone knows, the Romans simply lifted a large part of the Greek vocabulary and incorporated it into their own language, just as we speakers of English constantly employ a host of French words. Now, it has always been comparatively easy for scholars to avoid being led astray by such loan-words as *philosophus* and *thesaurus*, and even early borrowings like *tus* from *θύος* and *gubernare* from *κυβερνᾶν* have long been properly understood. We are just now coming to recognize a more insidious form of borrowing, which has provided much false evidence on this question. Greek *οἶνος* and Latin *vinum* are obviously related, and, aside from loans from the Latin like English *wine*, most other branches of Indo-European do not possess the stem; hence we seemed to have a bit of evidence for especially close relationship between Greek and Latin. But wine cannot have been known to either Greeks or Italians until their migrations brought them into the Southern lands where grapes were grown in ancient times; both peoples must have got the word along with the drink from the aboriginal inhabitants of the Mediterranean region. Other words which seem to have been borrowed independently by Greek and Latin from the same source or from related sources are *σῦκον*, *τῦκον* and *figus*, 'fig', *ῥόδον* and *rosa*, 'rose', *λῆριον* and *lilium*, 'lily', *μίνθη* and *menta*, 'mint', *κυπάρισσος* and *cupressus*, 'cypress', Latin *ilex*, Macedonian *Ιλεξ*, and the second member of Greek *αἰγίλωψ*, 'a kind of oak'. The precise source of *τόρσις*, and *turris*, 'tower', is perhaps suggested by the names of the Etruscans, *Τυρσηνοί* and *Tyrrheni* (with an *n*-suffix), and *Tusci* from **Tursci* (with a *k*-suffix).

It is now generally agreed that the nearest relative of Italic speech is Celtic. There are some remarkable parallels between the two groups. Both form a passive voice with suffixes containing *r*, both have *o*-stem genitives in *-i-*, probably from earlier *-ei-*, and both form superlatives in *-ismmos*. Several other correspondences are equally important, although less striking. There is, however, no such obvious similarity between Latin and any well-known Celtic language as there is between Latin and Greek. This is due partly to the fact that we have no satisfactory documents of any Celtic language earlier than the seventh century A.D., and partly to the fact that the known Celtic languages have suffered very extensive changes. The few really ancient fragments of Celtic speech seem to lie very much closer to Latin. The classical writers have preserved many personal and geographic names and a few other words of the language of the ancient Gauls, and there are besides a few brief Gallic inscriptions. In this scanty material we find the place-name *Mediolanum*, whose first member is the same word as Latin *medius*, and the personal names *Senecius*, which goes with Latin *senex*, and *Sacrupu*, whose first part is related to Latin *sacer*. The final member of *Dumnorix*, *Orgetorix*, and *Biluriges* is the same word as Latin *rex* with the regular Celtic change of *ē* to *i*, while *Suadurix* might be translated into

Latin as **Suavirex*. A Gallic inscription in Greek characters has a dative *Μαρρεβο Ναναυσικαβο*, 'to the Namausian Mothers'. If we had documents of Italic and Celtic as early as the earliest we have of Indian and Iranian, Italic and Celtic might appear almost identical. At any rate, they must be grouped together as the Italo-Celtic branch of the Indo-European family.

The recognition of the Italic languages as Indo-European involves the assumption that they were brought into Italy from the outside, and for an early migration the land route from the North is the more probable. Their close connection with the Celtic tongues, whose ancient home was in the North, makes it fairly certain that the Italic languages entered the peninsula from that direction. Further than this our present knowledge does not go; it is idle to try to connect the bearers of Indo-European speech with any particular ruins in Northern Italy.

The Italic languages fall into two groups, the Latin-Faliscan, and the Oscan-Umbrian. The most convenient mark of distinction between them is their development of the Indo-European labio-velars, *kw* and *gw*, which appear in Latin as *qu* and *v*, but in Oscan-Umbrian as *p* and *b* respectively. Sanskrit *kad*, Latin *quod*, appears in Oscan as *pod*; Sanskrit *jīvās*, Latin *vivi*, is Oscan *bivus*. Other peculiarities of Oscan-Umbrian are the change of *nd* to *nn*, as in the Oscan *grundive opsannam* = *operandam*, and the change of Indo-European *bh* and *dh* to *f* in the interior of a word, where Latin shows *b* or *d*, as in Oscan *lfei*, Umbrian *lefe* = *tibi*.

The Oscan-Umbrian group includes not only Oscan and Umbrian, but also the minor dialects which were spoken in the region between Campania and Samnium on the South and Umbria on the North. Of the minor dialects, however, we have such scanty remains that our knowledge of the group is almost limited to our knowledge of Oscan and Umbrian.

As already stated in detail, Oscan was spoken in a very large part of Central and Southern Italy. Although a few local dialectic peculiarities have been detected, the language is remarkably homogeneous in view of its wide extension. The system of writing is remarkably clear and regular; it is the sort of orthography that one expects in a highly cultivated language, and in some details it seems to show traces of the work of the schoolmaster. Oscan was the official language of the powerful Samnite State, and it was spoken in the wealthy and highly civilized cities of Campania where Greek influence upon Italian civilization was strongest. We have, in short, all the conditions for the production of a literature, and we find some of the effects which a literature might exert upon the language. It is, then, not surprising to learn that the Romans got their *fabula Atellana* from the Oscans (Livy 7.2.12). Strabo (5.3.6 = p. 233) tells us that even in his day the Oscan language was to be heard on the stage. The poet Ennius boasted that he had three souls, because he spoke Latin, Greek, and Oscan (Aulus Gellius 17.17.1);

he did not boast of a Messapian soul, although Messapian was probably his native language, because there was no Messapian literature. Oscan was still in use at Pompeii when that town was destroyed in A.D. 79.

The most striking peculiarity of Oscan is the conservatism of its vowel system. If extensive remains of the language are ever discovered, it will rival Greek as a witness to the vocalism of Indo-European. It shortens the long diphthongs, but retains the original quality of all the diphthongs except that *eu* has become *ou* and Indo-European *schwa* (*a*) has become *a* in diphthongs as well as elsewhere.

Umbrian is known chiefly from seven bronze tablets discovered in 1444 at Iguvium. These contain detailed directions for the ritual of a brotherhood of priests. They are more extensive than any extant documents of the kind in Latin, and are therefore no less important for students of religion than for students of language. Umbrian, like Latin, is characterized by a large number of phonetic changes of comparatively recent date, some of which are shared in by one or several of the other Italic languages, while others are peculiar to Umbrian alone. Particularly noteworthy is the thorough-going simplification of the diphthongs. Umbrian had gone further in this matter at the time of the Iguvian inscriptions (probably all earlier than 100 B.C.) than Latin had gone in the time of the earlier Empire; and the simplification was largely in another direction. The changes were these: *ai* and *ei* became *e*; *oi* became *o*, except in final syllables, where it became *e*; *au*, *eu*, and *ou* became *o*.

Our knowledge of the Latin-Faliscan group is nearly confined to what we know about Latin. Latin is usually said to be the language of Latium, and that is, no doubt, the original meaning of the word. The Latin of the Roman domain, however, the language in which the Latin literature was composed, was originally the language of the city of Rome. The rest of Latium was occupied by a considerable number of other dialects, some of which probably differed from Latin about as widely as did Faliscan. In fact, Praenestine, the best-known of them all, seems to have resembled Faliscan rather more closely than it did the language of Rome. It seems best, therefore, to restrict the name Latin to the language of the city of Rome and the later language current in Roman territory, and to regard the other ancient dialects of Latium as coordinate with it.

Faliscan was the language of the ancient town of Falerii, which was situated about thirty miles North of Rome and about two miles West of the Tiber. Although the town belonged to the Etruscan confederacy, its language and some of its customs were Italic. Faliscan was differentiated from Latin by the following features: (1) Indo-European *bh* and *dh* in the interior of a word became *f* in Faliscan, as in Oscan-Umbrian, while Latin had *b* or *d*: compare e. g. *carefo* for Latin *carebo*; (2) Indo-European *gh* initial became Faliscan *f*, whereas Latin and also Oscan-Umbrian had *h*: compare e. g. *foied* for Latin *hodie*; (3) Indo-European *bh* and *dh*

initial, on the other hand, became Faliscan *h*: compare e. g. *haba* for Latin *faba*; (4) to some extent at least Faliscan corresponded with Umbrian rather than with Latin in the simplification of the diphthongs: *loferta* = *liberta* shows *o* for Italic *ou* (Paelignian *loufir*), whereas Latin regularly changed *ou* to *u*.

The dialect of Praeneste is known from a number of early inscriptions. One of these is among the oldest of all known Italic inscriptions: *Manios med fhefhaked Numasioi* = *Manius me fecit Numerio*. We do not know that this inscription contains any feature which did not belong to Latin of the same date. In other Praenestine documents, however, we find medial *f* for Latin *b* and initial *f* for Latin *h*, as in Faliscan; compare e. g. *nefrones*, *Foratia* = *Horatia*. Praenestine, like Faliscan, shows the Umbrian method of simplifying diphthongs, e. g. *losna* for *luna* (from **louksna*), *Hercole* for *Herculi* (from *Hercolei* or possibly from *Hercolai*).

We know even less about the other dialects of Latium than we do about that of Praeneste. Lanuvian *nebrundines* beside the equivalent Praenestine *nefrones* shows that Latin *b* instead of *f* in the interior of a word was not entirely confined to the city of Rome. The grammarians cite 'rustic' forms, such as *pretor* for *praetor*, *speca* for *spica* (from **speica*), *orum* for *aurum*. A fair inference is that the Umbrian method of simplifying diphthongs was rather widespread in Latium.

In the early period, then, Latin, the language of the city of Rome, was surrounded by a number of more or less closely related idioms. Some of these were spoken just beyond the gates of Rome in the Latin towns whose importance was waning as the greatness of Rome increased. Others were current in the more distant tribes and states with which the Romans alternately made treaties and waged war.

The sounds and the forms of these languages were familiar to the Romans, and they might be employed on the stage to raise a laugh. Plautus twice labels such foreign forms as Praenestine. In *Truculentus* 690 a slave defends his use of *rabonem* for *arrabonem* by saying that he had saved a letter, "ut Praenestinis *conea* est *ciconia*". In *Trinummus* 608 a slave reenforces an *ilico* with the words, "*tam modo* inquit Praenestinus". In several places Plautus uses the forms of his native Umbria, apparently for no other purpose than to raise a laugh. Thus we find *monerula* for *monedula* in *Asinaria* 623, and *Captivi* 1002, and *dispennile* and *distennile* for *dispendite* and *distendite* in *Miles* 1407. The pun on *Sosia* and *socius* in *Amphitruo* 383 f. seems to involve the sibilant pronunciation of *c* before *i* which was current in Umbrian. *Explodo* and *complodo* are chiefly used of the theater and may come from a stage burlesque of the Umbrian way of simplifying diphthongs. Festus, p. 274 (in Lindsay's edition) tells us that Plautus himself was originally called *Plotus*.

But in spite of ridicule of provincial pronunciations many words from these languages found their way into the language of the city. Thus the names *Pompilius* and *Pompeius* are related to Oscan **pompe* instead of to

the equivalent Latin *quinque*, which yielded the genuine Latin names, *Quin(c)ilius*, *Quin(c)tilius*, etc. *Albius* is the Latin form of the dialectic *Alfius*. *Rufus* must come from a dialect which had medial *f*, but which changed *ou* to *u*, as Latin did; the synonym *robustus*, on the other hand, implies a dialect with medial *b* instead of *f*, but with *o* from *ou* in the Umbrian fashion. *Fūr* was borrowed from a dialect which, like Oscan, changed *ō* to *ū*, and this dialect itself had very probably borrowed the word from Greek *φῶρ*. *Scrofa*, 'sow', with *f* in the interior of the word, *anser*, 'goose', without the initial *h* which its etymology demands, and *fenum*, 'hay', with *e* for *ae*, are all plainly country words.

There is an ancient tradition that the Siculi of Sicily came from the neighborhood of Rome about 1000 B.C., after having been driven out of Italy either by the Oscans or by the Aborigines. Our knowledge of the matter comes from the following passages in ancient authors:

Thucydides 6.2.4-5:

'The Siculi crossed over from Italy (for that was their home) in flight from the Oscans. According to a plausible tradition they crossed on rafts after awaiting a favorable wind, but perhaps they sailed thither in some other way. There are still Siculi in Italy, and the country was named Italy from Italus, a king of the Siculi. . . . They crossed over about three hundred years before Greeks arrived in Sicily'.

Dionysius of Halicarnassus, *Antiquitates Romanae* 1.9; 1.22:

'It is said that the city which is mistress of the entire sea and land, which the Romans now inhabit, was at the beginning of tradition in the hands of the barbarous Siculi, who were native to the place'.

'Since the Siculi were no longer able to resist the attacks of the Pelasgi and the Aborigines, they took with them their wives and children and their gold and silver, yielded all the land to their antagonists, passed over the mountains to the southward, and, since they were driven away from every place, traversed all lower Italy. In the course of time they constructed rafts for the passage, and, after awaiting a favorable current, crossed over from Italy to the nearest island'.

Varro, *De Lingua Latina* 5.101:

A Roma . . . orti Siculi, ut annales veteres nostri dicunt. . . .

Festus, p. 120, 4-7 (Lindsay's edition):

Maiores Graecia dicta est Italia quod eam Siculi quondam obtinuerunt, vel quod multae magnaeque civitates in ea fuerunt ex Graecia profectae.

Servius on Vergil, *Aen.* 7.795:

Veteres Sicani: bene *veteres*, nam ubi nunc Roma est ibi fuerunt Sicani, quos postea pepulerunt Aborigines.

Several words which were borrowed from the Siculi by the Sicilian Greeks show a striking resemblance to Latin; for example, *γέλα* = Latin *gelu*, *μοῖρον* = *muluum*, *πάτανα* = *patina*. Perhaps, then, the language of the Siculi belonged to the Latin-Faliscan group.

The one extant Siculan inscription cannot be translated; the recurrent phrase *hemiton esti durom* is supposed to mean 'half a cup is sorry cheer', but even that is uncertain (see Thurneysen, Kuhn's *Zeitschrift* 35.214).

It is significant that the old tradition about the Siculi represents them as retreating before hostile pressure from other tribes of Italy. There are other indications that the speakers of Latin-Faliscan dialects were early subjected to hostile inroads from the surrounding peoples. Two of the legendary kings of Rome were said to have been Sabines, namely Titus Tatius and Numa Pompilius; and their dynasty was said to have been established at Rome as the result of a Sabine invasion, although the story as told by the later Romans does not admit the actual conquest of the city. The story of a powerful Sabine faction in early Rome is supported by the fact that several important Roman families, notably the Claudii, traced their descent from the Sabines. Furthermore, there are many Sabine loan-words in Latin; for example, words with *l* for *d* are probably all Sabine in origin: *lingua* from *dingua*; *lacrima* (compare *δάκρυ*); *solium* (compare *sedeo*); *oleo* (compare *odor*); *levir* (compare *δάηρ* [**daiwēr*]); *mālus* (compare English *mast* [**mazdos*]; see Conway, *Indogermanische Forschungen* 2.157-167; otherwise Sommer, *Handbuch der Lateinischen Laut- und Formenlehre*, 2.165 f.).

The isolated position of Faliscan surrounded by Etruscan territory was certainly the result of prehistoric encroachments by Etruscan; in fact, the Faliscan inscriptions themselves show so much Etruscan material that one cannot doubt the early extinction of the dialect even if Latin had not supplanted it by the end of the second century B.C. The tradition of Etruscan kings of Rome is familiar, and so is the Etruscan origin of many Roman institutions and customs. We have recently got an astonishing glimpse of the influence of the Etruscan language upon Latin from Schulze's *Zur Geschichte Lateinischer Eigennamen*.

At the dawn of history, then, the Latin-Faliscan dialects were spoken in a few small towns and villages near the lower Tiber, and even in this small territory the infiltration of foreign speech was already well advanced. On the other hand, Oscan-Umbrian dialects were spoken in a large part of Central and Southern Italy, and several of them were still annexing new territory. But presently the tide of language turned, and the language of Rome gradually spread over a large part of the civilized world. After some losses of territory in England, Africa, and the Balkan peninsula during the Middle Ages, a new era of expansion began with the discovery of America and the Portuguese and Spanish conquests in the Orient and in Africa. In our own day French, Spanish, and Italian are regaining the foothold in North Africa which Latin lost to Arabic after the Saracen conquest in the seventh century.

EDGEWATER, N. J.

E. H. STURTEVANT.

MEDIA OF SALVATION

It is my purpose in this letter to dwell upon three ways and means of saving the Classics, or, at least, of greatly strengthening their position, not only in the Schools, but with the great public whose disinterestedness rapidly passes into antagonism.

In the first place, I fear that classicists themselves are too remote from every-day life to be fully aware of the prevailing ignorance regarding the value of the Classics. The present status of our High School and College curricula but mildly reflects the menace of an ignorance almost incredible and indescribable. I would plead with utmost earnestness that the programme of the American Classical League for innumerable associations whose *prime* function should be that of enlightenment on this score, the value of the Classics, be carried out in extenso. In Philadelphia, we know of the supreme importance of organization of our forces. Often, meetings attended only by believers seem to create a net impression of futility. But, if the Early Christian Church had faltered because of such discouragements, its followers would have demonstrated only their lack of faith, lack of courage, lack of idealism. When classicists assemble with something of religious fervor, inspired by a genuine conviction of the importance of their message to a world committed to a mandate of materialism, then and then only can classicists expect the world to pay heed.

But organizations without number should become a symbol of that life of culture which we would save from extinction. No one acquainted with the facts will deny the heroism required for the maintenance of such classical *ecclesiae*, but we do not deserve to represent the cause if we are not willing to make sacrifice of personal comfort or of respectable ease. And the comparatively brief time with difficulty snatched from other innumerable obligations for the joy of research is ill-spent, if there be no appreciation of such work in a world turning away from the totality of those things, of which each piece of research represents but a small fraction. The pathos of research work that does not gain a hearing will soon become bathos. The sublimity of it and the glory of it will not shine in Africa. The light of it will go out altogether, if we do not by the incorporation of moral and intellectual forces stop the fantastic paradox of academic digression from the things of Greece and Rome which are so rapidly taking their place in popular imagination with the things of Egypt and of Babylon.

In order that the torch may carry on, there must, then, first of all, be enlightenment on the subject of the value of the Classics, after which the will may assert itself to return to the Classics. I would favor carrying this message to every child graduating into a High School throughout the United States and to the parents as well¹. In every community there are individuals

¹If there were a demand for it, 50,000 copies of the University of Pennsylvania pamphlet, *The Value of the Classics*, might be distributed in this way with telling effect. The same might be said of

willing to engage in such service, to educate public opinion.

But the two main contentions of this letter still remain. The classicists in College and University work do not sufficiently cooperate in the process of building up effective teaching forces. I wish there were some recognized central bureau which gathered all the information requisite for systematic methods of appointment in place of the indiscriminate methods now prevailing. Such a bureau, free from prejudice, would at least be in a position to recommend just the right man or the right woman for the right place, without favoritism and with regard only to the best results. Such an order, accepted by all, would free us from many abuses of the present. It would break up the ignoble rivalries of Colleges eager to place their own candidates most advantageously. It would place the obscure but inspired man or woman, lacking sufficient backing, above the favors of commercial agencies which exist merely to exploit the candidate for gain. Such an organization would result in a sincere and whole-hearted, united search for the real scholar and for the great teacher as the occasion demanded the services of the one or the other. It would raise the dignity of the younger aspirant for official recognition and, would, in time, tend to develop a classical class-consciousness, now so largely dependent upon the accidents of geography, of birth, or of favor. Not of least importance, it would place a recognized premium upon the talents of the great teacher, through whose inspiration, in the end, the Classics in the school-room can alone be saved².

Last, but not least, I would advocate a wide display of the George Kleine Cycle of Film Classics, including (1) *Spartacus*, (2) *Julius Caesar*, (3) *Antony and Cleopatra*, (4) *Quo Vadis*, (5) *The Last Days of Pompeii*. In an editorial in *THE CLASSICAL WEEKLY* 8.201-202 (May 8, 1915), Professor Ullman discussed these and other classical films; admitting their defects, he nevertheless warmly urged their use by teachers and supporters of the Classics. The *Julius Caesar* film was referred to in *The Classical Journal* 14.317 (February, 1919), and its value to students of Latin was praised. The Philadelphia Society for the Promotion of Liberal Studies recorded its appreciation of the same film in *THE CLASSICAL WEEKLY* 13.215 (May 17, 1920). If these great films were exhibited in every High School, there would be a revival of interest which no other means would accomplish. After all, our work suffers from its fragmentary nature, and mere glimpses of reality through individual pages of Latin do not, in the nature of things, satisfy any normal or natural human craving. Great film spectacles, even though it may be

the pamphlet entitled *The Practical Value of Latin*, published by The Classical Association of the Atlantic States, and of the publications of the American Classical League. It is somewhat pathetic that organizations already in existence have not availed themselves of these pamphlets in larger numbers.

²To this suggestion should be added another, that the effort should be made to place classically trained men and women in principalships and in superintendencies, as often as the opportunity offers; see *The Classical Journal* 15.230.

said that their educational value is ephemeral, ought at least to arouse the slumbering synthetic process which alone can energize knowledge. Whatever historical inaccuracies may mar one or another of these great moving pictures, their value, on the whole, is incalculable in stimulating enthusiasm. In place of the mosaic representations of human life and its problems, extracted from one page, one paragraph, and even one sentence, a brilliant revelation is brought to mind and to eye of the totality of ancient life in all its vitality³.

UNIVERSITY OF
PENNSYLVANIA

GEORGE DEPUE HADZSITS.

THE CLASSICAL CLUB OF PHILADELPHIA

The 151st meeting of The Classical Club of Philadelphia was held on Friday evening, November 5, with thirty members present. The Classical Club offers a prize of \$20, in gold, each year, to the boy and the girl who are graduated in the year from any Secondary School at least one member of whose faculty is a member of The Classical Club of Philadelphia or of The Classical League of Philadelphia, and who shall pass the best competitive examination in Latin and Greek. The Prize Committee, in reporting the results of the examinations given early last June, awarded the prizes to students of the Central High School and the Girls' High School, respectively.

The paper of the evening was contributed by Dr. Alfred Gudeman, of Munich, the founder of the Club. It was read by the Secretary. Its subject was The Influence of Aristotle's Poetics on Modern Literature. Dr. Gudeman traced the history of the interpretation and criticism of the Poetics from the time of its first accessibility to modern (sixteenth century) European scholars to the present day, and illustrated the practical effect of the treatise and its interpretations upon poetic, and especially upon dramatic, writing, period by period. He summed up by stating that "The success or popularity of no other work of small compass can be compared with the influence which the Poetics exercised for centuries upon the literature of Europe".

B. W. MITCHELL, Secretary.

THE NEW YORK CLASSICAL CLUB

The New York Classical Club met on Saturday, November 6, at The Metropolitan Museum of Art. The other regular meetings this season will be held in this convenient and pleasant place. In addition to other advantages, it is matter for satisfaction that the lecture-room is unusually quiet. The Director of the Museum, Dr. Robinson, gave the Club a delightful welcome in a brief speech, in which he spoke also of the value that the use of the Museum collections has in "humanizing" the teaching of Latin and Greek, and in raising the interest of students.

Professor Lily Ross Taylor, of Vassar College, gave an account of her visits to Etruscan towns in 1919 and 1920, while she was in search of material for an investigation of religious cults in Etruria. Her address was, for the greatest part, non-technical, describing her journeys rather than her discoveries in regard to religion; she made her audience feel again the charm of places endeared to our imaginations, and seeming of late so far away; as the President of the Club said, in thanking

her, she recalled the romantic side of our field of work, the adventures of the archaeologist in the open.

Dean West, of Princeton, in telling something of the affairs of the American Classical League, said that he believed that the strongest single argument for Latin, with audiences of widely varying composition, is the argument from the connection of Latin and English. He deplored the piteous plight of the English language in America, the lack of unity of usage, and the bad results, even in the political field, that can come from the decay of a national speech. Our School system is in need of revision, with a longer time provided for Secondary education, earlier introduction of Latin and modern languages into the curriculum, and more teachers of English properly trained in the Classics.

The guests of honor at the luncheon, each of whom spoke briefly, were Dr. George Alexander, pastor of the First Presbyterian Church of New York City, who has been a member of the Club for several years; Miss Jean K. Mackenzie, missionary and writer, who has recently given much pleasure to readers of the Atlantic Monthly by her Biography of an Old Gentleman; and Sir William Ramsay, who needs no introduction to students of the Classics.

SUSAN FOWLER, Censor.

THREE LATIN PLAYLETS¹

I

Quomodo Amici Deligendi Sint

Dramatis Personae—Mater, Filia. Scene—
a room in any home. Mother sits sewing. Enter daughter.

Filia.—Ave, mater dulcissima.

Mater.—Ubi fuisti, mea cara filia?

Filia.—In domo Lesbiae eram, mater.

Mater.—Sed Lesbiam non amo, et te rogavi ne in domum Lesbiae eas; illa non est amica tibi idonea.

Filia (*hangs her head, ashamed, and turns away a little*).—
Bene scio: sed iucundissima est, et multas pupas habet.

Mater.—Ubi est calathus pomorum bonorum plenus, quem tibi dedi, filia mea?

Filia.—In cubiculo meo cum cura eum servo, mater mea.

Mater.—Huc portato, carissima, et mihi monstrato.
(*The daughter goes out for a moment, then reappears carrying a small basket*).

Filia.—Ecce, mater dulcissima! (*She takes off the cover*). Sed plurima sunt maculata! Eheu! Di me puniunt!

Mater.—Non puniunt te di, sed tu ipsa, quod unum pomum maculatum in calatho reliquisti; et nunc omnia sunt maculata. Ita, filia mea, amicae malae puellam bonam maculabunt.

Filia.—O mater mea dulcissima, numquam in domum Lesbiae rursus ibo.

¹These three thumb-nail dramas I composed for my first semester pupils to give in class in celebration of their passage into the second semester. The longest of them does not take over eight minutes to play. I pushed my desk out of the way, and the pupils performed the playlets in the front of the class-room, without costumes or any attempt at scenery, of course. A basket in the smallest play, a raincoat to serve for Sir Walter's cloak, and a piece of rope to lay around the necks of the burghers of Calais, were all the properties. My chair served equally well for the mother who sat sewing and for the king who received the peace embassy.

³The George Kleine Cycle of Film Classics is obtainable, at very moderate rentals, from the New Era Films, Incorporated, 207 South Wabash Avenue, Chicago, Illinois.

II

De Regina et Equite

Dramatis Personae—Elizabetha, Regina; Raleigh, Eques; Domina Prima; Domina Secunda; Aliae Dominae; Comites; etc. **Scene**—a street in London, A.D. 1560. Enter Queen Elizabeth followed by the ladies of the court and Raleigh.

Reg. El.—Dies pulcherrimus est; de caelo aperto aurae iucundae infant.

Dom. Prima.—Sol tibi arridet. O regina beatissima, mater Natura te amat. (*Smiles and curtsies to queen*).

Reg. El.—Libenter hodie ambulo cum amicis (*smiles at Domina Prima*); aer enim est lenissimus.

Dom. Secunda.—Libenter hodie tecum omnes ambulamus, regina amanda. (*She also smiles and curtsies to the queen, who returns the smile*).

Reg. El.—Sed quid video? Lutum, lutum multum!

Dom. Prima.—Eheu! Tota via est luti plena!

Dom. Secunda.—Pedes maculabimus!

Reg. El.—Lutum timeo; pedem maculare nolo. (*Raleigh is seen unwrapping his cloak. He steps forward, and flings it over the mud*).

Raleigh.—Pedem non maculabis, regina pulcherrima! Si super hoc pallium ambulabis, nec pes nec stola luto tangetur.

Reg. El.—Gratias multas tibi ago, eques clarissime. (*She steps upon the mantle, assisted by his hand; pausing at the far side, she turns and looks back at him*). In numero amicorum optimorum te adscribo, nec pallio novo egebis, sed semper vestis splendida et pretiosas habebis. (*Raleigh bows low*).

Exit the Queen, while Raleigh hands the ladies over the cloak, and then they all follow the queen.

III

De Virtute et Clementia

Dramatis Personae—Eduardus, Rex Britannorum; Philippa, Regina; Nuntius regis; Eustacius de St. Pierre, princeps oppidanorum; Quinque legati oppidi; Milites Britanni; Oppidani. **Scene**—the general's tent in the English camp outside Calais, 1347 A.D. The king is seated, reading dispatches. Enter the messenger.

Nuntius.—Ave, rex. (*He kneels*).

Rex.—Dic, nunti: quid est?

Nuntius.—Oppidani fame moriuntur; mures et pelles edunt.

Rex.—(*Rising exultantly*) Hodie certe mihi se dedit, et victoriam reportabo!

Nuntius.—Nunc legatus venit ad pacem petendam. (*The king reseats himself. Enter Eustacius de St. Pierre, followed by the five leading citizens of Calais, and a crowd of townspeople. Soldiers place themselves behind and beside the king's chair. Eustacius kneels*).

Eustacius.—Ave rex et victor!

Rex.—Victi tandem estis!

Eustacius.—Victi quidem sumus, rex magne, sed non navibus, non armis, non militibus. Fames nos vicit. Hodie nos tuae clementiae permittimus.

Rex.—Nihil clementiae mihi est! (*Rises angrily*). Tantam pertinaciam cum severitate puniam. Sex principes ex civium tuorum numero necari iubeo. Te ad urbem confer atque huc tecum reduc quos interficiamus. Tum urbs obsidione libera erit. (*Eustacius rises from his kneeling position, turns and looks meaningfully at the five chief citizens, who bow their heads slightly and sadly, moving closer beside and behind him. Eustacius turns again toward the king*).

Eustacius.—Nos ipsi vovemus ad patriam servandam, rex; nos interdice pro reliquis civibus.

Rex.—Bene est. Funem cervicibus circumdate, milites, atque eos ad caedem educite. (*Soldiers step forward and put a rope around the necks of the six patriots. The crowd says, low and mournfully, Vae victis, vae victis, repeating it. The queen's voice is heard outside*).

Regina.—Cur lugetis? Hodie pacem habebimus. Quid est? (*Enter Regina Philippa*).

Regina.—Ave, coniunx regie! tibi gratulor de victoria. Sed cur plorant oppidani?

Rex.—(*Indicates the six citizens who stand near by, guarded by soldiers and with a rope laid around their necks. One or two of the crowd still say, Vae victis*).—Hi viri pro patria moriuntur. Pertinaciam civium morte sex principum punio.

Regina.—(*Regards the men pityingly a moment, then quickly kneels before the king*).—O rex benigne, mea verba accipe! Nonne hi recte patriam defenderunt? Fortes et liberi viri sunt, morte non digni. (*The king folds his arms and looks sternly out over the audience*). Veniam oro! vitam horum virorum fortium mihi da!

Rex.—Non possum ignoscere huius urbis sceleri! (*The queen remains kneeling, but drops her face into her hands, weeping. The king regards her, but looks resolutely away again. The soldiers start slowly to lead out the victims. Again is heard from the crowd, softly, Vae victis. The king looks back at the queen, his expression becoming mild*).

Rex.—Sed lacrimae tuae meam iram vincunt. (*He takes her hand to help her up from her kneeling position. She smiles at him, as he hands her to the chair he had been sitting in*). Liberi estis, oppidani. (*The soldiers unwrap the rope*).

Eustacius.—Gratias tibi agimus, rex clarissime. (*He turns toward the crowd*). Gaudeamus, gaudeamus! (*They all go out, shouting, Gaudeamus!*). (*The king offers his hand to the queen and leads her out in the opposite direction*).